UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson | Louis L. Mann | Curtis W. Reese

The Inertia of Religions

By A. EUSTACE HAYDON

Items from a Traveler's Notebook

By JOHN HAYNES HOLMES

In Tokyo

By CURTIS W. REESE

The Peace Pact in 1929

By S. O. LEVINSON

VOLUME CII NUMBER 22

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SPECIAL!

Two Features for 1929:

(a)—Our Editor-in-Chief, Mr. Holmes, is leaving directly after New Year's for a three months' trip to Palestine, where he will deliver an address in dedication of a Public Health Center in Jerusalem. On his return he expects to visit Constantinople, Athens, Egypt and Italy. During his absence, *Mr. Holmes will contribute a weekly letter to* UNITY *describing his observations and experiences.*

(b)—Our Associate Editor, Mr. Reese, is now in India, in attendance on the 100th Anniversary celebration of the Brahmo-Somaj. He plans to return to America *via* Egypt and the Mediterranean. On this four months' trip, *Mr. Reese will write for* UNITY *a series of letters describing his experiences, especially in India.*

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Contents

EDITORIAL—
Notes—W. WALDEMAR W. ARGOW 347
The Inertia of Religions—A. EUSTACE HAYDON 349
Editorial Correspondence:
Items from a Traveler's Note Book—JOHN HAYNES HOLMES 350
Travel Notes—In Tokyo—CURTIS W. REESE 352

ARTICLES—
Selected—*Abba Hillel Silver* 347
The Peace Pact in 1929—S. O. LEVINSON 354
Needs of Shipbuilders, Not Needs of Nation—*Morton D. Hull* 355
Trailing in the Wake of News—W. W. W. A. 356

POETRY—
The Internationalist—LOUIS GINSBERG 353

THE STUDY TABLE—
From Rome to Israel—JOHN HAYNES HOLMES. 357
"The Case of Christianity"—C. R. BOWEN ... 358
Annie Besant—C. W. R. 358

CORRESPONDENCE—
A New Era—SPENCER M. DEGOLIER 358
Anent Evolution—F. S. KINDER 358
The Philosopher's Way to Utopia—DAVID JORMAN 358
Child Labor—ALICE PARK 359

THE FIELD—
De Pauw Drops Compulsory Drill 359
The Week in the World Neighborhood—*Chicago Evening Post* 359

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CII MONDAY, FEBRUARY 11, 1929 NUMBER 22

There is a creed which the untired and undaunted liberals of all time have lived by. It is this:

We believe in Man, in his slow, ascendant progress, in the autonomy of his spirit and in the primacy of his claims over the claims of all forms of human organization.

We believe in freedom—the fullest measure of freedom compatible with the fullest measure of responsibility.

We believe in authority—but only in authority sanctioned by reason and consent.

We believe that the only tools of social progress are education, experimentation and cooperation.

We believe that to be well-governed is not as important as to be self-governed; that values bestowed are not as desirable as values achieved. Hence, we reject all manner of millenniums proffered to us at the spear-point of dictatorship.

We believe that all truth is made manifest through the contact and clash of diverse opinions and that the very motive power of progress is the free exchange of ideas and the exercised privilege of non-conformity.

We believe in tolerance but not in indifference, in enthusiasm but not in fanaticism, in convictions but not in obsessions, in independence but not in isolation, in conflict but not in hate.

—*Abba Hillel Silver.*

Now that the Kellogg-Briand Treaty has been ratified by the senate, and thus placed the United States morally on the side of peace, it becomes necessary for America which took the lead in this matter to advance to the next step. Already Representative Hamilton Fish, Jr., of New York, has submitted to Congress a plan under which a war of aggression could not be waged by the United States until its declaration was ratified by a majority of the voters in the country. Accordingly, he suggests an additional article to the Federal Constitution, to wit,

> That Congress shall have power to declare war; but war, except in the defense of the United States, shall not be waged by the United States until a declaration of war by the congress shall have been ratified by a majority of the qualified electors in the several states, in the manner provided for by laws of each state in choosing representatives in the congress, at a time which the president shall fix immediately following such declaration. But when an actual state of war exists, the president shall have power to recognize it and to take appropriate action to terminate it.

Mr. Fish continues:

> If the proposed amendment were adopted, it would constitute another obstacle or check on war, and on those who have to carry the rifle and bear the burdens.

Exactly! So ought it to be. We have always argued that when war, like an orchestra, must be paid for by those who dance, much enthusiasm for it will cool down to zero. The common people have never wanted war, either in this land or any other. And the men who have always shouted for war were those who remained safely at home with a "dollar-a-year" job. Take the profit out of war, conscript every man and woman, reduce salary and wage of every one to that of a soldier, conscript every dollar and every machine, whether lathe or automobile, and war would be recognized for what Sherman called it.

This "next step" mentioned above is imperative if the treaty is not to become "scrap of paper." The world is today in the same stage in which the American colonies found themselves at the signing of the Declaration of Independence. They had declared themselves against something, but not in favor of something else. Then came the time when this declaration had to be crystallized into laws, regulations and mandates. For eleven years these colonists labored together in an attempt to establish a machinery by which this protest against an ancient evil might be translated into an active aggressive force. So the constitution was finally framed and adopted. From that time on laws and courts functioned as the means through which the newborn national consciousness expressed itself. Thus, today the world has declared itself free from the grim necessity of war. Its inevitability has at length passed into the limbo. As yet there has been no method devised which will do for the nations what the trial by battle is supposed to have done—namely redress wrongs. War has been declared a crime, and still there is no law or court which can punish the criminal and vindicate its victim. How can a deed be outlawed when there is no law to violate? To outlaw means to put outside of the law. Therefore, it becomes the solemn duty of Mr. Kellogg and M. Briand to call the signatory nations together for the express purpose of codifying international law on a peace basis, and establish an international court of justice, through the functioning of which the aggressor nation can be punished. As it now stands the Paris Pact is a gentleman's agreement; but suppose the signatories cease to be gentlemen, what then? Not yet is there enough moral public opinion to place upon the culprit's brow the mark of Cain. It behooves us, therefore, to move up and beyond Outlawry to a demand for an international court of justice, which shall become the concerted expression of the world's conscience against the crime of war.

We expected it! No sooner is the Kellogg pact ratified, when along comes Congressman Melvin J. Maas of Minnesota, proposing a bill to investigate the peace lobbyists. He tells us that he has "startling evidence pertaining to the peace and communists organizations of the country." Strange, is it not, that peace and communism always go hand in hand! Surely communism must be a delightful social organization if it labors for peace! Mr. Maas continues:

> I am not alarmed about a red revolution, but I think it timely that the people should have the real facts behind the anti-cruiser and similar lobbies. There is every reason to believe, however, that there is a community of interest, recognized through similarity of propaganda and interlocking directorates, between purely peace and good will organizations on down the line reaching into admittedly communistic and revolutionary activities, working particularly in large industrial centers to foment industrial discontent and labor trouble.

To satisfy Mr. Maas that he may know how rich UNITY has become through its peace propaganda, we suggest that our books be opened so that the world may know of our great wealth. Poor, poor benighted soul, if he but knew how hard the various peace societies were struggling to keep alive with the dollars, halves and quarters they get! But now that Mr. Maas has introduced such a bill, we make bold to suggest a similar one. This bill shall demand a sweeping investigation to ascertain whence the money has come that was used in lobbying against the Kellogg Pact and for the cruiser bill. It seems never to have occurred to our impervious legislators that a man lobbying for a cruiser bill might turn out to be a greater enemy of his country, than is he who lobbies against it. Mr. Maas confesses being for the bill. Why not start an investigation to discover who is lining his pockets with gold. Can it be that all the pro's are moral, the while all con's are immoral? May it not be that vast groups of our citizens are moral, honest, patriotic without receiving pay for their convictions? Why must we continue to indict every man and woman who dares to differ from the accepted policy?

"From Amœba to Broadway!" A new science theater in New York City announces that it will present a drama based on anthropology, depicting the wonderful story of man's development through the ages. In this drama of man's evolution they will present first the lifeless ages before man's arrival, followed by the age of reptiles, the coming of the glaciers, man's retreat to the caves for escape from the glaciers, his struggle with giant bears and animals that surrounded him, his cultural development, his life today, and a peep into the future that is to be. This ought to be a thriller. Here is romance, tragedy, comedy and pathos unexcelled. This is exactly what the new knowledge must do if it would win the minds and hearts of men. So long as evolution remains in the class room as a beautiful theory on which no two persons agree, so long will the common man look upon it as so much "bunk." Once bring it down to earth, dressing it in flesh and blood, make it walk upon the earth, and breathe into it the life that is common to us all, then like the gospel of Jesus it will become "good news." What better way can be found to carry this gospel into benighted Arkansas and Tennessee. Suppose a good road company playing this drama went down into this "field white unto the harvest" with each player taking a solemn vow not to use the word evolution; and then with all the artistry they possess so act as if it were an oracle from on high. With what eagerness the youth would pack the theater! Once having seen the play with their own eyes they would never again be the same. For a statement seen in print may be discredited, and is soon forgotten; but a scene that rouses the emotions remains forever in the background of the imagination to color all our thinking. We wish this new venture abounding success!

An investigation conducted by the Federal Trade Commission has disclosed that paid propaganda is being conducted, not by the communists, as would be expected, but by the vested interests. It has been discovered that $83,000 have been spent in the past four years by the National Electric Association for the benign and holy purpose of "educating" the public into approval of private ownership of public utilities. Of this sum $80,000 has gone to the General Federation of Woman's Clubs, and an additional $16,400 has been paid to Mrs. John D. Sherman, former president of the federation, for twenty-four magazine articles. Just why should the National Electric Light Association be so deeply interested in "uplifting" the public? We have our suspicions, which are justified by the pressure of a gigantic Power Lobby at Washington, namely to steal from the American people their last natural wealth—the water rights. Here is a wealth, which like oil, coal and minerals no individual or groups of individuals created, and which therefore belongs to the state, for the use of all the people. Mr. Hoover told us in his acceptance speech that the great enemy of poverty is the last one to be routed. That phrase sounds socialistic, indicating that mayhap Mr. Hoover had at sometime in the dim and dusty past read something about the bill of rights of the common man. All right, let's take Mr. Hoover at his word. What then? At once he is brought face to face with his greatest opportunity to abolish poverty. This he can do by harnessing the major water power of the land, selling that power at a minimum cost to the people. With long term bonds the cost to one generation would be negligible, because the concrete dams when properly built will outlast several generations. With the cost of power reduced, and power is the basic necessity in our machine civilization, the income of every man and women would multiply threefold. Moreover, labor saving devices

would multiply, thus doing away with drudgery in the home, factory, mine and farm. We are not so sanguine as to believe this will happen. Rather the opposite is to be expected. Instead of buying power at a quarter of a cent per K. W. we shall be obliged to pay at first 12 cents, then as the independent companies merge into "bigger and better" syndicates with their strangle hold of monopoly, we shall be obliged to pay 15 cents, 20 cents, 25 cents and maybe 50 cents per K. W. for our power. We confess it is not a fascinating picture; yet we cannot help wondering why any association should wish to spend nearly $100,000 if it did not have an axe to grind for some chicken's neck.

W. Waldemar W. Argow.

The Inertia of Religions

On that dramatic day of freedom when the dungeon doors of the Bastile came down there was an old prisoner, they say, who battled with his liberators to defend his cell. This may be merely legend. Even so, it may serve as symbol of the drag of ancient custom, of the cosy attractiveness of the long established ways. Religious liberals enraptured by the sunlit vistas opening before religion are often bewildered and discouraged by the stubborn refusal of the faithful to leave the sheltering walls of the familiar temple of the faith. Many times in the history of religions there has been enacted this battle between prophet and priest. With painful slowness, through heartache and wastage the hungering life of man claimed and embodied at each new stage the larger knowledge and the richer values. Never in all the long centuries have religious leaders learned how to cope with the inertia of religions. Prophets knew how to die but did not know how to transform the ancient ways of thought and behavior. The same problem challenges all the religions of the world today. The past in which they were at home is fast disappearing. A new age of the world has dawned. The new knowledge penetrating everywhere makes the ancient structure of thought-forms seem fantastic or unreal. A new form of civilization brings a flood of problems and questionings for which there is no answer in the code book of the past. While religions are groping half blinded in the new light or struggling to get release from the trammellings of other days the stream of human life sweeps on without the synthetic ideal or program or world- and life-view religious leaders have been expected to supply for each age. Religions today are facing the supreme test.

Although all too many of the bravest spirits and keenest minds have been lost to the creative work of the religious task because of the conservative inertia of thought and institution there is nevertheless no lack of devoted and intelligent leadership. To a liberal of the old school a sweeping survey of the world would reveal enough significant movements to make him tingle with enthusiasm. There is no lack of vision of the religious task. One is surprised at the agreement of the liberal leaders. Across the boundaries of nations, races and religions modern men come together in the formulation of the ideals for the religion of tomorrow. There is a common recognition of the place scientific thought must have in the formulation of the religious world-view, though in some of the religions of the Orient it is much easier to make the adjustment to science than in Christianity which is bound by the fetters of creedal authority. There is a common appreciation of the effect the industrial civilization of today is having upon the simple securities of the social life of yesterday. With the increase of evils, with the urgency of new problems, coupled with loss of the comfort and consolations of the failing creeds, there is, the world over, a return to the life of this world as the theater in which religion must show its power. The realization of a good life in this world must be the central interest of religion. There is a growing recognition of human solidarity and humble acceptance of the fact that no religion is commissioned to save the world alone; that no race can be saved alone. Since the problems are world problems, the program must be a common task of all the religions of mankind. There is common agreement that the winning of the joyous, creative life in a democracy of freely cooperating individuals is at the heart of the religious ideal. More important, from all over the earth leaders of religions are insistent that knowledge must be humanized and democratised; that material and technological resources must be made to serve the higher life of man. Even such a brief list of characteristics of the modern movements of world religions is significant. It is a sign of a world different in one respect from the world of the past; the achievements of any one religion will contribute to the advancement of every other, and such united facing of the world in quest of the ideal cannot but make for more rapid achievement.

Yet optimism is sobered by memory. How many times in the history of religions have great preachers proclaimed the era of righteousness, of peace, of love, of brotherhood! How long have these ideals been central in the message of the great religions of the world! One thing was always lacking—the essential thing, a method of dealing with the inertia of old habits and customs so as to supplant them with the attitudes and behavior patterns which would embody the nobler ideal. Perhaps our fathers trusted to a miracle. Per-

haps they trusted God too much. Or it may be that with John the Beloved they thought it sufficient "to tell again the ancient, everlasting truth and let that work." It is just this which constitutes the crucial problem of the inertia of established ideas and mores —how to bridge the chasm from the ideal to the embodying social act and institution. The creation of the new world of our dream waits upon the solution of this problem by the social scientists.

Nature has preserved her hard won attainments on the social level by this tightly woven network of patterns which bound securely the moving life of the generations. Changes came at points of conflict and pain; in the main the web held firmly. To understand even the greatest individuals of the past the best approach is to ask about the social patterns of their age. Today, however, as a result of science applied, change infects the whole structure of the past. It is imperative therefore that intelligence shall direct the reshaping of the patterns that the new life of the generations to come may know in fuller measure the joy of living.

Finally, it will be an interesting spectacle for those who have eyes to see to note the relative speed of adjustment of the great religions of the world. Without direction it will be inevitably uneven because the fundamental controls are differently located. In the Orient thought is free so that there is no problem of adjustment to scientific knowledge. The rigidity is in social custom. But it is precisely in the social realm that they are compelled, willing or unwilling, to abandon the old ways under the pressure of the new industrialism. In the Christian West religious orthodoxy has been centered in belief and the economic and political areas have been separated from religious control. It may easily happen therefore that the Orient will make the synthesis of thought and life in a new religious idealism while the West still falters.

A. Eustace Haydon.

Items From a Traveler's Note Book

[Editorial Correspondence]

This ship is the latest specimen of Fascist Italy. The "Vulcania" and her sistership, the "Saturnia," newest, largest and handsomest motor-vessels afloat, are Mussolini's bid for a place on the seas for his country. Pictures of Mussolini and the King, placed side by side in equal grandeur, at strategic locations on the boat, are symbol and proclamation of the fact. And if this is Fascist Italy, I like it! Comfort, luxury, perfect service, efficient management, and a swift, sure riding of the waves—what could one ask more? I fear, at this writing, that I was never really made to be a proletarian!

It was interesting to note, as we boarded the "Vulcania," that her home-port was announced as Trieste. This city, if I remember rightly, was formerly Austria's one outlet to the sea. It was ceded to Italy after the Great War which was fought, among other things, for the Wilsonian principle of self-determination of nationalities. There's some history for you—history which has perhaps only just begun! The building, launching and sailing of these two great ships from Trieste are evidence of Italy's determination to make this Adriatic city a great Italian port.

Thursday, January 10th

Last night's sailing was a riot. I had little part in it, save as an amazed spectator. Everybody seemed to be concerned with drinking as fast and as furiously as possible; and as passengers and friends began coming aboard at nine, and stayed 'till the sailing-time at midnight, there was ample time to work up a first-class carousal. And it came! When the moment arrived for friends to go ashore, there were some who found it more difficult to navigate the halls and passageways than we did later in a *"mare grosso."* I noted two women who were unable to stand alone, and had to be half-led, half-carried by their escorts up the gangplank and over the pier. One sees what the liquor problem is as one watches the drinking on this boat. It begins shortly after breakfast and continues straight through the day, until by evening the waiters are flying so fast with spirits and cordials to elegantly-gowned women and dress-suited men that they can scarcely keep up with the orders. A few of us are abstinent—the few stray members of the middle-class who have found their way aboard. Never was there a better illustration of the fact that liquor, socially speaking, is a matter of the dregs at the bottom and the froth at the top. The ignorant and desperate at the bottom of the social scale must have their drink—else how sustain themselves against the world? The ignorant and idle at the top of the social scale must have their drink—else how take up their time and get a kick out of life? There's a question of education and social reform here as well as Prohibition.

As the boat put off, Mrs. Holmes and I went to our stateroom, and met adventure *instanter*. An obstinate closet-door led me to a match of pull-and-haul, when suddenly, in the familiar way of obstinate physical objects, the door flew open, caught me in the forehead just over the right-eye, and cut me to the bone. A quick flow of blood startled me.

"Look at this," I cried.

"My!" said my frightened wife, "call the doctor! You'll have to have that disinfected and patched up."

"Doctor," I exclaimed in disgust. "Tonight? Before the boat's clear of the pier? Not on your life! He'll think I'm drunk, and unable to stand up."

But the flow of blood continued, and examination showed that the wound was a wide-open one. Should I get fixed up at the risk of being thought intoxicated, or should I maintain my self-respect, and let the old thing bleed? But perhaps the doctor of this boat would think it a sign of respectability to be drunk on an occasion like this! Why sail away from America, and not get drunk? What a wasted opportunity? So, as bleeding continued freely, I sought the doctor, found him, and was treated courteously, kindly, efficiently, as though cut heads on sailing nights were

really quite the thing. "And so to bed," after a hurried reading of letters and telegrams.

In the morning, rain, squalls, a tippy ship—*"mare agitato,"* said the Captain's log at noon. Passengers "agitato" likewise—few of them about! Madame (that's my wife on this ship!) and I determined to face reality unflinchingly from the beginning, and so arose and went straight to the dining-room. Breakfast went down, and stayed down. *So did lunch!* So DID DINNER!! We have been good sailers on summer crossings—perhaps we can be the same on winter crossings. This is an adequate record for the first day—the only thing important!

Friday, January 11

A rolling boat this morning. *"Mare grosso"* was the report at noon-tide from the bridge, and we agreed. But meals were good, and we partook heartily of them all.

Not a soul on the boat whom I know. How delightful! Not many souls whom I *want* to know. How exquisite! Yet, for all my desire just now to be let alone for a while, and say and do nothing, I wouldn't mind seeing some real people of my own sort. What a crowd of foppy men and splendiferous women! A typical Riviera crowd, I have no doubt, with more money and time than they know what to do with, and hastening abroad in mid-winter to get rid of as much as possible of both.

It's amusing to watch how this crowd lives. At breakfast—nobody! Of course, it's plebian to get up in the morning, like people who have to go to work. Real people lie abed, and, if they eat at all at such unseasonable hours, have food brought to their bedside by the servants. Along about eleven o'clock the first contingent, gorgeously arrayed in sport clothes, appears on deck, just in time to sip some bouillon and champagne before lunch. At one o'clock everybody rushes for the dining-room, and the day is at last begun! Then—cards, chit-chat, sleeping, endless smoking, and at five o'clock the "movie." At six everybody disappears, and at the 7:30 to 9:00 dinner you discover why. Men in dress-suits—women in evening gowns, gorgeous opera cloaks, and jewels. Such a display! And after dinner, the ball-room, where, under the most brilliant of lights, everybody can be seen by everybody else! Now I discover what the human body, especially the woman's body, is for—to display clothes, and through the clothes, itself. Modern styles help enormously to this end. What you can not actually see of a woman, you can easily imagine.

Tonight, we had horse races! A strip of canvas across the ball-room floor, divided into six tracks, and on each track a toy horse and jockey, moved by falling dice. The excitement, of course, was not in the horses but in the betting. My excitement was in watching the people who watched the horses—their clothes, their faces, their actions, their endless smoking and ceaseless drinking, and their utter artificiality. Was there a person here who was sincere—a person not made-up by fashions and conventions, as the women's faces were made up by paints and powders? Was there anybody really doing what he wanted to do, as contrasted with what he was expected to do? Was this having a good time—enjoying life? I don't know. I only know that now I know that, whatever I said above, I was never made to be one of the *élite*.

Saturday, January 12

"Smooth sea and prosperous voyage!" I was in a mood today to hear Mendelssohn's overture of this title.

The daily newspaper on this ship is an interesting journal. Distributed each morning in multigraphed sheets covering on an average three pages, the paper (called "American News") leads off with a detailed account of "New York Stocks." Money rates, discounts, closing prices, together with special quotations on Chicago wheat, etc., occupy the whole of the first page. Then comes a half-page of "foreign exchange." Only when these things have been properly and reverently accounted for, does there come some real news. The editor evidently understands his public.

Yet there are some excellent people on this ship. The stewards, for example! Charming men—well-trained to courtesy, of course, but innately gentle, kindly, helpful. Among the passengers, too, the real folks are beginning to emerge, now that our eyes have become accustomed to the "jazzers." Here is a fine lawyer from Chicago, who knows S. O. Levinson, and who lunched with Rabbi Wise the day he sailed. It did not take us long to get acquainted! I note several elderly couples—quiet, sober, serene—husbands and wives who have lived together so long that their mutual presence is their only need and happiness. They do not have to talk any more, they understand each other so well. I watched one of these couples last night. In a period of nearly three hours, I observed not a word pass, until there came the nod, "time to go to bed." These two were happier than any two upon the dance-floor. Yet we are told that marriage is going into the discard. Perhaps! But with it will go all that is best in human nature, and all that is loveliest in human experience.

There are other good people on this boat, too. Some sensible-looking women, who seem not afraid to eat breakfast in the dining-saloon; a quiet mother, with her fifteen-year-old son; a bright-eyed bachelor, looking at the scene like some chirping bird upon the bough. But mostly this set of men and women is different from any that I have seen before on ship-board. And I know why! It's mid-winter, instead of summer! and thus on this boat there are no students, no teachers, no professors, few professional men, no romping families of parents and children. This is prevailingly an idle, pleasure-seeking crowd—and I do not like it!

Sunday, January 13

I went to church this morning—high mass in the ball-room at 10 o'clock! Chairs were set before an altar for more than a hundred people, but I counted fewer worshippers than there were dancers the night before—twenty-seven in all. There were more of the crew in attendance than passengers—ten sailors, seven stewards, the seven men of the orchestra, and a scattering of officers.

It is many years since I have attended high mass before a Roman Catholic altar on a Sunday morning. It was like a new experience in a strange country. What impressed me, first, was the utter indifference of the two priests to the congregation. They stood back to us, mumbling prayers of which I heard not a single word, or even phrase. Now and again, the officiating priest would swing 'round at us, as though

saying, "What, you still here!" But otherwise we were ignored completely, except for the scripture-reading and the sermon, each (mercifully brief!) delivered twice, once in Italian and once in English.

My second impression was the utter indifference of the congregation to the priests. I tried to remind myself what was going on there before the altar. If true, as Catholics regard it as true, it is the supreme miracle of history. I fairly caught my breath at the thought that these priests were actually materializing the person of Christ—bringing the Son of God right onto this ship, right into this room! We should have been on our faces, every one of us, in awe and even terror at such a spectacle. But the men and women about me were unmoved. The women had crucifixes, and played with them like handbags, the men gazed wearily about, thinking about anything, or nothing; the crew looked around in jolly fashion at the decorations of the gaudy room. I saw not one person as interested as I—and my interest was almost irreverently objective. Curious thing, religion! Here, on the newest and finest ship our western civilization has produced, was performed a bit of magic right out of the dark ages. If only its devotees had been moved, or touched, or changed, I could have forgiven them the experience. but they were not! So why should I bother even to be respectful?

A summer day! Yesterday's sea was described in the log as *"incrociato."* I haven't an idea what this means, but it ought to mean "unvexed, untroubled." Today's description was *"mare lungo."* Again I am mystified, but know that on two previous trans-Atlantic voyages in summer, I found nothing lovelier than this.

Monday, January 14—and On!

How wonderful this trip! I am still unenthusiastic about the people, but it is easy to forget them in the wonder of sea and sky. Our radio newspaper brings us stories of fierce cold in America, but here it is like balmy spring. If it were not for the tang of the sea, I know I could smell apple-blossoms in unseen orchards.

Trivia.—(1) Madame (that's my wife!) seems to be the only lady aboard who does not smoke or drink. I wonder if one can be a lady, and not smoke or drink! If not, why be a lady?

(2) But, *à propos* of drinking, let this be said! While everybody drinks, nobody gets drunk. Intoxication either left the ship on the night we sailed, or else keeps to the bar-room which I do not visit.

(3) I am interested in the calendar system on this boat. Today, for example, the menu-card was dated "Lundi 14, gennaio 1929, Anno VII."' That last phrase, impressively capitalized, is mystifying until you remember Mussolini and his famous march on Rome. With that event began a new era of human history.

(4) Mussolini is ever-present on this ship. In addition to his portraits we see him daily in the movies, inspecting buildings, addressing great throngs of people, reviewing processions. Nobody is allowed to forget that he is Italy's great man.

(5) Some books that are being read on this boat —"Elizabeth and Essex," "Rasputin the Holy Devil," Sigrid Undset's "The Snake Pit," "The Well of Loneliness," "Destiny Bay," Maurois' "Disraeli." I have busied myself with Mark Twain's "The Innocents Abroad," Wells' "Mr. Blettsworthy of Rampole Island," Mark Van Doren's new "Anthology of World Poetry," some short stories by Tolstoy, and a half-dozen contemporary books on Palestine and Zionism. On the whole, I have never seen so few books or so little reading on an ocean liner. It's most emphatically *not* a literary crowd!

Thursday, January 18

This is our last day out. The Atlantic is behind us, the Mediterranean around us, Gibraltar was passed yesterday at high noon, tomorrow early we land at Cannes where this letter will be posted. My next will be from Genoa, where we take ship for Egypt on the 24th.

JOHN HAYNES HOLMES.

M. V. "Vulcania."

Travel Notes—In Tokyo

[Editorial Correspondence]

December 23, 1928. Being under the necessity of paying "friendly" visits to St. Luke's Hospital, Tokyo, each day for two weeks after my release, it was quite impossible to get far away from the city. Moreover, Dr. Lathrop's condition was such that all of us felt like "standing by." But one day we (Mrs. Lathrop, Mrs. and Miss Snow, and I), went to Kamakura. There we saw the famous Bronze Buddha, said to be the finest though not the largest statue of Buddha in the world. At the gateway is posted this significant notice:

> Stranger, whosoever thou art and whatsoever be thy creed, when thou enterest this sanctuary remember thou treadest upon ground hallowed by the worship of ages. This is the temple of Buddha and gate of the eternal, and should therefore be entered with reverence.

In Hase-no-Kwaunon Temple we lighted a candle before the altar of the Goddess of Mercy. We then viewed the ancient armor in the Hachiman shrine, which is dedicated to the "God of War." Then after paying brief homage at other sacred spots, we drove back to Tokyo through the lengthening shadows of the late afternoon, passing picturesque villages beautiful to look upon but probably not too comfortable to dwell in.

Another day we went by rail and bus to Miyanoshila, one of the famous summer resorts of Japan, and on and up and over the mountains to Lake Hokone, from which point we got a good view of Mt. Fujiyama, the sacred mountain of Japan, 12,365 feet high and snow capped. This mountain can be seen almost the whole way from Tokyo to Kyoto, a distance of 327 miles. By some Mt. Fuji is regarded as the most beautiful mountain in the world, but personally I am still a partisan to Mt. Blanc. (It was said by members of the party that the verdict would have been different had I taken my eyes from the "Japanese Year Book" and lifted them unto the hills.)

Unfortunately I had to miss Nikko.

But Tokyo is no mean city and I had ample opportunity to see it. Having received a letter of introduc-

tion from Prof. Manly Hudson, Mrs. Inazo Natobé called on Mrs. Lathrop, and invited her together with the Snows and myself to luncheon. Present also were Albert Thomas, Director of the International Bureau of Labor of the League of Nations, Mr. Phelan who is associated with Mr. Thomas and whom I had met in Geneva three years previously, Prof. and Mrs. Mead of Brown University, and the Japanese Director of the International Labor Bureau in Japan, who by the way is a Unitarian. Mr. Natobé is a graduate of Johns Hopkins and other Universities, member of the House of Peers, and formerly a director of a bureau of the League of Nations. He is the author of several books interpreting Japan, including "Bushido," which term comes very near being translatable as "the sense of honor." Mrs. Natobé is an American from Philadelphia. So far as one can judge objectively, the beauty of the Natobé family life is a crushing argument against those who object to interracial marriage.

Another day we had dinner with Dr. and Mrs. Cary of the Universalist Mission. Not since leaving Chicago has the joy of a meal so thrilled me.

In Toyko there are many old Japanese cafes and clubs in attractive old buildings, some of which almost require a card from the Emperor for admission. Unless the tourist is careful in making his arrangements he may find that he is paying more than he had contemplated. After one has had the experience of one or two old places it is wise to stand by the Kikan, a modern club under the same management as that of the Imperial Hotel.

Speaking of the Imperial reminds me that Frank Lloyd Wright did a good service for Tokyo. At first one is struck with the oddity of the Imperial but that soon passes. It is a splendid achievement. Not until after leaving and comparing it with the Kyoto Hotel and the Oriental in Kobe did I come fully to appreciate its charm. There should be a law against building in Japan the glaring type of modern western hotel.

Dr. Lathrop having improved somewhat, Mrs. Snow and daughter and I decided to sail from Kobe on December 21, continuing the journey toward India, the other members of our party having gone on ahead.

On the way to Kobe we stopped over two days in Kyoto, the old capitol and the scene of the recent enthronement. There I had the experience of addressing a luncheon of the Kyoto Rotary Club. Only two foreigners beside myself were present, they being professors in Doshisha University. Following my remarks, the interpreter "spoke eloquently." The Mayor of the city and other local worthies sat at the speakers' table.

On the evening of the same day I addressed a gathering of missionaries. (To tell the truth it was a prayer-meeting.) He is all wrong who thinks that modern missionaries are all "hounds of heaven." Many of them are modern-minded professors and physicians. Indeed the idea was fully expressed by two leading missionaries in Japan that the McCauly type of missionary work (conference, not conversion) and the humanistic type of faith are the only method and faith with a future on the mission field.

Miss Denton, head of the Girls' College of Doshisha University gave a tea in honor of the Snows.

From Kyoto we went by train to Nara, the first capitol of Japan. There the things of chief interest are the great Buddha, the great Bell (which rang at ten sen per ring), and the long winding way through Cryptomeria trees and moss covered stone lanterns to the Kasuga Shrine. Once before I had ridden in a Ricksha and solemnly vowed never to do so again. But here in old Nara there seemed to be no other way to get about quickly. But as a sort of penance, when returning from the Shrine, Mrs. Snow and I insisted that the Ricksha men get in and let us do the pulling. Probably never before have the shopkeepers of Nara had such a laugh. Japanese women clapped their hands and roared. That was a real spiritual service to Japan, for according to Mr. Natobé laughter is one of Japan's greatest needs.

In a brief letter I cannot give an adequate record of my impressions of Japan. I am positively in love with the country and the people. Everywhere I found great kindness. Education has grown by leaps and bounds. Universities comparable in size and quality to our State Universities, are mightily influencing the country. The literacy in Japan is about the highest percentage in the world. The Emperor Moji, who reigned forty-five years and Fukuzawa, who refused state honors and devoted his life to modernizing the thought of Japan, performed miracles of progress difficult to equal in the annals of mankind. Never did America make a greater diplomatic blunder than that of excluding Japan from the quota law.

From Kobe we sailed through the Inland sea, dotted with islands and beautiful beyond description.

Today the sea is calm and the good ship steady. Tomorrow we reach Shanghai.

The next day is Christmas and the Radio shall be the Santa Claus of the Air, carrying love back home.

CURTIS W. REESE.

S. S. President Wilson, at sea.

The Internationalist

Though rains of jeering pelt with hissing sneers;
Though winds of creeds their raucous bluster shout;
Though storms of sects and parties drench the land;
Though gales of a derision howl about;

He stands in windy storming—stands alone,
Whom sullen raining cannot pierce or soak;
For rooted in his faith, he calmly dons
This darkened tempest like a warming cloak.

His brow is ploughed by bitterness of men,
But scourges turn to tongues of glory yet!
His back is bent with folly of the world,
Who takes his lashing for an epaulet!

Not all the anguish nor the bitter tears
Can challenge Time as when his thought is heard;
Not all the thundering of all the guns
Reverberates through ages as his word.

Banners of vision burn about his word;
Destinies crowd and bow before his plan;
And Dawn, that kindles in his eyes, illumes
The rising temple in the heart of man!

LOUIS GINSBERG.

The Peace Pact in 1929

Unity has a perfect case for congratulation on the passage of the Peace Pact. For ten years Unity has vigorously espoused the cause of the Outlawry of War and its aid has been invaluable. The ratification of the Pact is a guaranty of its like acceptance in all countries and is therefore an end in itself.

As is known the vote in the Senate was 85 to 1. There are 95 senators—Vare of Pennsylvania not having yet been seated. Nine were absent because of illness but all of them sent word through their colleagues that if present they would have voted "aye." Thus the real voting strength was 94 to 1.

It is interesting to compare this with the senate's action on the question of arbitration with respect to the threatened property rights of American nationals in Mexico. This vote was taken in January, 1927, and was 79 to 0 in favor of arbitration. It was a tremendous victory for the power of public opinion and for "pacific means" in international controversies; and it marked a decisive turning-point in our international outlook. The leadership in the Mexican question as in the Peace Pact was in the hands of Senator Borah who displayed not only his matchless powers of debate but also splendid executive ability.

In comparing the Peace Pact with the League and Locarno this vital aspect should again be emphasized. It is not conceivable that the Covenant or Locarno could be violated without involving a direct breach of the Pact. Whatever may be said of the commitments of force in the Covenant or Locarno they do not and can not come into play until the Peace Pact has been violated. Therefore the Pact becomes *ipso facto* the paramount treaty of the nations and all guaranties of force in the Covenant and Locarno are rendered dormant and will remain dormant so long as the Pact is respected and observed.

The difference between these instruments is that the Covenant and Locarno are based on the theory of the necessity of ultimate force in the settlement of disputes, hitherto the theory of every general peace plan; whereas the marrow of the Pact and its basic principle are the renunciation and outlawing of the use of force as a method of settling international disputes. Under the Covenant and Locarno disputes *may* be settled by force; under the Pact they *must not* be. The conflict between these two theories of international relations will probably be determined by lapse of time and actual practice, that is to say, whether or not public opinion in all civilized nations will hold their governments to the simple but drastic agreement and nothing except peaceable means will ever be used in future disputes. As faith in the Pact grows, outside commitments to force will atrophy from disuse. I have abiding confidence that as time goes on and respect for the Pact increases, public opinion will become so effective that within ten years it will be impossible to start an international conflict of force. It is still conceivable that an intolerable state of affairs may arise such as within a nation would provoke a revolution. This can happen internationally but it is a very remote contingency. But when the Pact has been universally ratified the provision that war is taboo will automatically become the cornerstone of international law. Then if force breaks out it would be an international revolution and would be in violation of international law and therefore illegal and criminal. War will cease to be an institution or a recognized method of settling international disputes the day after the general ratification of the Pact. Civilization will then have cast off the incubus of war and public opinion can function effectively to prevent its return.

A great many things need to be done now as well as after the universal ratification. I would like to emphasize one: Every effort should be made to get formal ratifications from all the nations prior to August 27, 1929. Then that World Peace Holiday could be gloriously celebrated in every country and the educational effect upon public opinion everywhere will be enormous. Nothing could be more beautiful and effective than the celebration on that day of the final acceptance by all civilized nations of the banishment of war.

Almost immediately thereafter the Assembly of the League will meet and there again a great and invaluable contribution can be made. The celebration on August 27 of universal ratification will be the most fitting prelude to the welcome and approval of the Pact by the Assembly itself. This double momentum would be of incalculable value.

It is hoped that an agreement will before then have been reached on the fixation of the amount of German reparations and also a sound basis for the equitable adjustment of allied and interallied debts. And it is confidently expected that sufficient progress will have been made to insure the complete evacuation of the Rhineland. Thus the banner of economic goodwill will be unfurled in the zephyrs of world peace.

Considerable confusion and gross exaggeration seem to exist relative to so-called "wars of self-defense." The claim is made that the retention of these "wars," especially with the right of each nation itself to determine what constitutes self-defense, weakens the Pact to the point of impotency. As a matter of fact the Pact outlaws all war between nations. War as an institution, as a "court," as a method of settling controversies, is abolished. Self-defense is a right and not an institution or a method of settling disputes. Therefore self-defense is not "war" at all in its institutional and recognized sense. Neither law nor legislation nor treaty created the right of self-defense; it is inherent in nations as in individuals and is indispensable to liberty and life. This right of self-defense therefore cannot be taken away by law or legislation or treaty. It is the duty of the people, however, to see to it that the right of self-defense is legitimately employed and not used as a subterfuge, under the *nomme de guerre* of so-called "defensive war," to accomplish national results. The Peace Pact plus good faith in its observance will spell the doom of the war system.

One of the very greatest accompaniments of the Pact was the unification, for the first time, of all genuine advocates of peace in this country. We now have a common platform and a common task in the solution of difficulties ahead. Let us work together with redoubled energy toward a common goal.

S. O. Levinson.

Needs of Shipbuilders, Not Needs of Nation*

I am glad to present to you my views on the naval bill now pending in the Senate. Quickly stated, I think it a mistake to pass this naval authorization bill at this time. Perhaps its passage at a coming session would be a mistake. That is another question. But just at this time when the Senate is expecting to approve a treaty renouncing war, the passage of a bill authorizing a $270,000,000 increase in our navy is, to my mind, more than a doubtful thing. It is a serious blunder.

Some one has said that the Briand-Kellogg Treaty is a magnificent gesture—implying futility. I confess that in a civilized world, so called, which is yet a savage and cynical world, I share some of the doubts of those who call this proposed treaty a magnificent gesture. I am not over-confident of its effectivenesss. I fear that when interest dictates, it will be forgotten. But just the same, while I fear, I also hope. And in that issue of fear against hope I do not propose to let fear conquer. It may be a magnificent gesture. But I do not forget that gestures have their value in the behavior of nations and of men—the value of the gesture depending upon its apparent sincerity. If we act on this treaty in a confident way, carrying conviction to the rest of the world, we may hope to build a moral barricade upon which the people of the world may brace themselves against future wars. If we act upon the treaty in a doubtful, hesitating, and suspicious way,we may, indeed, destroy all confidence in it from the beginning. To pass, immediately after the ratification of the treaty, a naval bill authorizing an expenditure of $270,000,000 within three years will, I fear, nullify the wholesome effect of the General Pact for the Renunciation of War.

Whether this authorization bill should be passed at the next session or at a later time, whether it should have a three-year time limit or no time limit, and whether it should provide for the building of the ships in government yards—these are other questions. They involve an appraisal of the international situation and its tendencies and our relations to others. Personally, I do not believe we can throw away our navy. We shall for a long time need a navy suitable to the changing situation of the world. And the question of what is adequacy is not easy to determine. But my suspicion, growing now to a conviction, is that the present naval-authorization proposal grows not out of our naval needs, not out of our inadequacy in naval preparedness, not out of anything threatening in the international situation, either now or in prospect, but out of the needs of the shipbuilding industry.

Let me remind you that during the Great War we with our allies were engaged in a difficult contest between the submarines of the Central Powers engaged in destroying Allied ships and the ability of the Allied Powers to build new ships as fast as the old ships were sunk. As a consequence, our shipbuilders had an enormous inflation of business. With the coming of peace this shipbuilding business ended. There was an almost complete collapse. It is this consequent hunger for business among those left in the shipbuilding industry that makes the urge for this naval bill. Let me produce the evidence to support this.

When the measure now pending in the Senate was before the House, Congressman Dallinger of Massachusetts introduced into the bill a provision which is now known as the Dallinger Amendment. The Dallinger Amendment provided that the government shipyards should build the first and every other one of the ships to be contracted for. This amendment met bitter opposition in the House, but ultimately prevailed. In the Senate a serious effort is to be made to defeat the purpose of this amendment by adding a proviso excepting from the amendment such material or parts thereof as the Secretary of the Navy may find procurable by contract or purchase at any appreciable saving in cost to the government. In other words, under a discretion given to the Secretary of the Navy and under the plea of economy, the entire building of the ships is to be given to private yards.

Under date of Monday, December 17, I find a statement in the *New York Times* from the National Council of American Shipbuilders, said to comprise 90 per cent of the companies engaged in building and repairing vessels and in manufacturing marine equipment, confirming what I say. The plea is to give the contracts to private enterprise because it is alleged it will cost the government less and because it will save the American shipbuilding business.

I have in my possession a resolution passed by the United States Shipping Board, an agency of the government, in which, after a long preamble reciting the decline of American shipping and shipbuilding industry, it resolves that it is the earnest belief of said Board that the United States Senate will strike out the Dallinger Amendment and leave with the Secretary of the Navy the power which he now possesses to use his discretion in deciding whether cruisers shall be built in navy yards or privately owned yards.

Economy hoped for if not expected, the building up of an American merchant marine through the profits to private shipyards out of government contracts for warships, and the natural American prejudice against the government engaging in competition with private industry in business—these all present plausible appeals to American sentiment. Why, then, should not the Dallinger Amendment go out of the bill? The answer is very simple—because to permit private profit to big business out of the institution of war is to put a premium on war. As long as the shipbuilding industry can get private profit out of contracts running into hundreds of millions of dollars, it can afford an active and aggressive campaign for more ships. It can ring the alarm bell about the inadequacy of our national defense. It can afford to promote canned editorials circulated over the country for the country press.

In Section 5 of Article 8 of the Covenant of the League of Nations, I find the following:

> The members of the League agree that the manufacture by private enterprise of munitions and implements of war is open to grave objections. The Council shall advise how the evil effects attendant upon such manufacture can be prevented, due regard being had to the necessities of those members of the League which are not able to manufacture the munitions and implements of war necessary for their safety.

Back of that solemn declaration of the League Covenant there lies a whole world of experience on the part of the great military nations of the world.

In spite of which experience our busy generals and admirals go about making the appeal to private

*Address delivered before Citizens' Conference on Cruisers, Washington, D. C., January 8, 1929.

gain in behalf of cruiser-building. From a later edition of the same paper—the *New York Times*—I cut an article describing General Bullard's appeal to the Executive Committee of the Hardware, Metals, and Allied Trades in behalf of the Cruiser Bill. It would contribute, he tells us, $135,000,000 to the prosperity of the land—just as though money spent in cruiser-building were a productive expenditure.

He says it would contribute $135,000,000 to the prosperity of the country. Just how he gets those figures is not clear. It calls for $270,000,000, and the bill provides that half of the construction work shall be done by private enterprise.

A Member: May I ask Mr. Hull a question? Does this $270,000,000 come from Europe, or does it come from the tax-payers of the country?

Mr. Hull: It comes from the tax-payers; $135,000,000 is an estimated half of the expenditure. As to how it will add $135,000,000 to the prosperity of the land is not clear, unless shipbuilding in American private shipyards adds to private prosperity and ships built in government yards do not add to prosperity. The same amount of material goes into the construction, the same amount of labor, and the only difference is the profit in the stockholders' pockets. Any one with the simplest notion of political economy knows that an unproductive expenditure does not add to prosperity. Whatever happens to the Cruiser Bill, the Dallinger Amendment should remain in, even though the immediate cost is more. It American shipping is failing, if it needs help in order that American trade may have its own ships for the carrying of American goods to foreign customers, why not meet the issue frankly and openly by a subsidy? This is an offensive thing to many people. It does not please me, but it would enable us to know the subsidy we are paying, instead of concealing it in profits to industry. And it would be free from the very undesirable feature of profit to war profiteers in time of peace.

In the hearings before the House Committee on Foreign Affairs upon the Burton Resolution, the Secretary of War and the Secretary of the Navy presented objections. The Burton Resolution proposed that in case of war between two or more foreign powers it should be unlawful for an American national to sell certain contraband articles specifically enumerated to either belligerent without the consent of Congress. Its purpose was obvious—to prevent the participation of America in foreign wars and to discourage wars by refusal to pass the supplies. What, then, was the objection of our Secretaries of War and of the Navy? The objection was that as America was dependent upon private industry in case of war, American private industry should be permitted to profit by foreign wars in order to be properly equipped for America in case we ever were involved. I am sorry the Burton hearings have not been printed, but I think they will be. Both Secretaries were driven up to the dilemma that we must foment war abroad in order to be properly equipped at home. Neither Secretary could answer the dilemma.

Now, whatever happens it is my hope that the Dallinger Amendment, if the bill is passed, will be continued in the bill, and I hope that the Dallinger Amendment may be extended to include all constructions of the Navy. After all, it is my firm conviction that the real urgency behind that bill is the hungry condition of the shipbuilding industry. We have refused to hold the bag for agriculture, and I am not yet convinced that we should hold the bag for the shipbuilding industry.

—*Morton D. Hull.*

Trailing in the Wake of News

Copenhagen.—"The Swedish sculptor, Cral Milles, has finished a sketch of a big equestrian statue planned to be placed outside a church in New York. The statue, called 'Paul on his way to Damascus,' shows the Apostle mounted on a rearing horse." Why a horse, we ask; why not a "tin lizzy," or an aeroplane? We may soon expect to see Jesus seated in the president's chair of a Rotary Club.

* * *

Constantinople.—"Abdual Hak Hamid, Turkey's poet laureate, is elected deputy of Constantinople." That's news: *real* news! We may soon expect Plato's prophecy to come true—"The world will be properly governed when philosophers become kings." Let us devoutly hope that Abdual Hak Hamid does not belong to the school of realists. Heaven help the Turks if he attempts to write laws like these realists write poetry!

* * *

Berlin.—"Fifty Tons of eels to restock the Baltic have arrived from New York." We suggest to the Berlin authorities that an immediate investigation be instituted to make certain the exact nature of these fish. They may be suckers!

* * *

Pittsburgh.—"Blacksmith uses radio to keep horses tranquil while shoeing them." No wonder, the poor dumb animals are so frightened by the jazz, that they imagine themselves to be living back in the days of the wilderness, when the air was rent with wild shrieks, a certain omen of danger and death. If the radio paralyzes the dumb brute, pray, tell what is it doing to the dumber saps—man!

* * *

Berlin.—"Mme. Noel of Paris urges the need of a cosmetic surgeon in Reichstag." Here we have—parliamentary action against the sin of ugliness. The Spartans put to death their physical weaklings. Who knows but that before long governments will execute their homely citizens. All this strikes us as evidence that governments and law makers have forgotten the injunction of Samuel Adams—"that government is best which governs least."

* * *

Pekin.—"A government mandate has been resorted to in order to abolish China's false gods." Poor gods, even they are being regulated by government! Here is one regulation we favor for America. Instead of abolishing theological gods, suppose we dethrone their national, economic, racial, social and political brothers? That would be heresy! And as punishment for such a heinous blasphemy we would brand the heretics as "red."

W. W. W. A.

The Study Table

From Rome To Israel

This book* is the remarkable story of a spiritual pilgrimage from the confessional of a Roman Catholic church to the pulpit of a Jewish synagogue. It is quite like nothing that we have ever read before. Simple, intimate, devoutly sincere, it tells a tale of inward striving and outward discovery that is as beautiful as it is touching.

The author of the book is today a preacher of the Synagogue of Rue Copernic, Paris, president of the Universal Union of Jewish Youth, vice-president of Kiren Kayimet l'Israel; and a member of the directing council of the Federation Israelite. Yet he began life as a little French boy in Lyon, son of a pious Roman Catholic mother, and himself early dedicated to the priesthood.

From the beginning, religion was a central interest in Aimé Pallière's life. Among his earliest recollections are the Christian traditions of his native city—"the constant pealing of bells, the image of the Madonna . . . . the memories of the martyrs, Pothinus, Blandine, Ireneus, who had watered this soil with their blood." But more vivid still were the Bible pictures of Gustave Doré, which he found in two enormous volumes in his home. Here the depiction of terrible and heroic scenes in the history of the Hebrews made an indelible impression upon his mind.

Early mystical experiences of great intensity seemed to destine the boy for the Roman priesthood. "It was because of this," says Pallière, "that I was entered into a church college." Everything went along naturally and normally until his seventeenth year, when "a strange incident occurred which came to exercise an influence over (his) whole life." On a certain Thursday in the autumn season, the young communicant was walking with a comrade "on the Quai Tilsit where the synagogue stands." It was a Jewish holiday, and Pallière's companion suggested that they enter the temple. In the spirit of mere curiosity, Pallière consented, and came face to face with one of the overwhelming experiences of his life. What he saw was not merely the Jewish religion, but the Jewish people. He discovered "the form of collective priesthood of which the Judaism of the dispersion consisted, and the spirit of expectancy and of faith in the future which stamps its entire cult with a special seal." Very impressive are the ten pages in which Pallière analyzes and interprets Israel as he saw it at this fateful moment of his life, from which moment dates everything that followed.

In the synagogue he opened a book of prayer, and saw the "unfamiliar characters" of the Hebrew language "which had the effect upon (him) of notes of strange music." The next day he bought a Hebrew grammar. Following this, he secured a Hebrew psalter, and began that reading of the psalms in the original tongue which remained for years the comfort and inspiration of his inner life. Meanwhile, his Catholic studies continued; but that process of alienation had already begun which made the teachings of even the most devout and learned priests of no avail. Roman dogmas became questionable, scriptural authorities dubious, the claims of the Church groundless and absurd. Pallière went again and again to the synagogue, while still going faithfully to mass and preserving the discipline of the Church. The influence of his mother was decisive at this time, as it was throughout the whole continuance of her life.

The first definite break came through a chance visit to a Salvation Army Hall. This was his introduction to Protestantism. At first repelled, Pallière was later strangely attracted by the Salvationists. He joined in their work, and even went so far as to attend one of their military schools and begin training for active service in the ranks. But this period did not last long. Protestantism, at least in this form, was not for him! A return to the bosom of Mother Church was followed by a revival of his interest in Judaism—a sort of recapitulation of his first experience!—and in due course by his decisive meeting and correspondence with the Chief Rabbi of Leghorn, Italy, Elijah Benamozegh.

The story of this great rabbi, and the account of his interpretation of Judaism in its relation to Christianity and other religions, constitute in many ways the most important part of Pallière's volume. They gave us a new insight into Israel. We shared the experience of the Christian quoted on page 155:

> Elijah Benamozegh has dealt justly with an error commonly made by us Christians, which consists in not seeing anything in Judaism but a national monotheism, an ethnic religion. He shows us in the ancient traditions of Israel the clearest universalist aspirations, without any mental reservations looking toward the subjection of the Gentiles to Mosaism.

Upon Pallière's mind the influence of this great teacher was as enlightening as it was benign. In his leadership was found the turning-point of the young man's life.

From this time on, Pallière's progress toward Judaism was steady and sure. He had contact with the Modernists, and records the extinction of this group within the Catholic Church by the decrees of Pius X. A particularly interesting chapter in this period is that which tells of the author's relations with the great Père Hyacinthe. Pallière's very beautiful devotion to his mother still held him nominally to the Church, but with her death, in October, 1908, the final step was inevitable. Pallière became a Jewish convert, and immediately therewith an outstanding champion of the Neo-Judaism of our time.

This spiritual autobiography created a sensation in Christian and Jewish circles alike when it was first published in Europe. It should create the same sensation here. A convinced Jew, Pallière does not disparage Christianity. But Judaism is to him the original and still true source of religious life, and Christianity in its essence, therefore, a Judeo-Christianity. "All of the divine truths which sustain the soul of Christendom," he says, "are Jewish truths." Yet "some of these truths have been better understood and put to better use by Christianity than by the Jewish people in its entirety." More than any other book that we have

*"The Unknown Sanctuary," by Aimé Pallière. Translated by Louise W. Wise. Published by Bloch Publishing Company, New York.

read, this *confessio fidei* enables open-minded Jews and Christians to understand one another, and to find their common mission.

It remains to pay tribute to the translation of Pallière's work by Louise W. (Mrs. Stephen S.) Wise. The clarity, beauty, and ineffable grace of the original are all preserved in this noble English text.

JOHN HAYNES HOLMES

"The Case of Christianity"

The author of this book is called by his publishers "one of the greatest living popularizers of religious thought," which is a pity. He is Professor of Pastoral Theology in King's College, London, and has for years given popular lectures on Christian apologetics in Hyde Park. Out of these lectures and of the controversy with his hecklers has grown this and preceding volumes of the same sort. It is perhaps admirable for a Hyde Park audience; certainly it is fluent, clever, plausible, often right and true. Mr. Rogers sees and exposes clearly the shallowness and ignorance of the mere smart "knocker." But he is often too easy, too superficial. He does not really reach more thinking people at the point where they are. The difficulties with Christianity or with religion are more profound than is here clearly felt, and for religion there is a more profound apologetic to be made. Professor Rogers is particularly weak on the historical and critical side; chapter three, on the "Trustworthiness of the Records" is the poorest in the book.

Yet there is much in the book that is true and helpfully put. An outstanding feature is a wealth of quotation of illustrative material, with exact citation of sources, a great and rare merit. But, on the whole, we believe Dr. Cadman does it better over here.

C. R. BOWEN.

"The Case for Christianity," by Clement F. Rogers. New York. Harper and Brothers. 1928. Price $3.00.

Annie Besant*

The triumph of personality over opinions and theories held is well illustrated in this fascinating life of Annie Besant. It is not strange that she held mutually exclusive views at different periods of her life. Most people do that. But it is passing strange that one of such extraordinary personal force and such early passion for freedom should become committed to a rigidly orthodox system of spiritual values. Bradlaugh made her a powerful protagonist, but his keen intellect seemed not to have passed over into her more emotional nature. However, she remained a prophetess of social redemption despite her theoretical position. The power of her personality is still felt in the mighty flux of India's social life. She illustrates the supremacy of vital life over analytical thought. The author, who is neither a Theosophist nor even remotely attached to any religious or political organization, says that while the immortality of her fame is not assured, it is, nevertheless, beyond doubt that she is a most remarkable woman in her day and generation.

C. W. R.

*"Annie Besant," by Goeffrey West. Viking Press. New York.

Correspondence

A New Era

Editor of UNITY:

Enclosed herewith I am happy to hand you my check ($3.00) for another year of "good brain food" which I find in your every issue.

I am feeling, just now, that indeed, a New Era has been ushered in for all the world in the ratification by our United States Senate of the Peace Pact to Renounce War! Glory be, anyhow!

Yours sincerely and hopefully,

SPENCER M. DE GOLIER.

Bradford, Pa.

Anent Evolution

Editor of UNITY:

Discussion of the Clarke theory of man's beginning may have one gratifying result if it helps to modify the cocksureness of a certain type of evolutionist. One may be a believer in the general theory of evolution and yet grow weary of hearing every young geologist who happens to dig up a bone tell just how many million years old it is. If he were content to say the thing looks as if it belonged to the Pliocene age we would be duly impressed without being put under so much strain.

Our faith is put to the test when the astronomer tells us a certain stellar nebula is fifteen trillion trillion miles away. But since he has been able to predict eclipses with uncanny accuracy we have no choice but to accept him. And we are trying to orient our minds to the scientific way of looking at things all around. But let the geologist not press us too hard. Human history reaches back only a matter of three or four thousand years, and some of it is shaky. So when the young excavator steps up and says: "See this fossil; it is 17,500,000 years old," even our inferiority complex does not enable us to accept such geological absolutism. Be easy with us.

One wonders if the use of such infinities as tens of millions of years is not due partly to the zeal of certain scientists to get rid entirely of the idea of creative intelligence. Do they think that if they can project evolution far enough into the past it will account for everything? We once heard a university professor, when the question was raised, argu that evolution could account for the origin of the eye. Just how one convinces himself that blind forces acting blindly have produced the marvels in nature is not clear unless it is because it is what one wants to believe.

Take the homely case of a pair of birds that in springtime feel the urge to build a nest and line the inside with hair and feathers, making it smooth for tender bodies. Eggs are laid and the female bird feels the urge to keep them warm; but she airs and turns them every day until perhaps three days before they hatch, after which she sits tight. When the hatch is off both birds devote themselves to searching for and bringing a special kind of food, until the young reach a certain age, when they are left to shift for themselves. You say it is instinct, and instinct is experience stored up from the evolutionary process. It may all be so, but to a layman it is not clear how the race of birds survived in the long millenniums during which it was acquiring these instincts so essential to the very existence of bird life. After conceding all that evolution may reasonably claim to account for, there is much yet to be explained.

F. S. KINDER.

Denver, Colo.

The Philosopher's Way to Utopia

Editor of UNITY:

In defense of the "veteran of the Spanish war" who asked "for carfare to the soldiers' home," and regarding Mr. Work's reflection (is it his proven fact or convenient guess?) that "what he really wanted was money to aid in the purchase of more liquor," may I state that my three years and three weeks in the Regular Army and army hospitals, during and after the

The Field

"The world is my country, to do good is my Religion."

DE PAUW DROPS COMPULSORY DRILL

President G. Bromley Oxnam of DePauw University has recently announced that military training will no longer be compulsory at that institution. He gives the following reasons for this action: 1. Since the 1928 General Conference of the Methodist Episcopal Church declared its opposition to compulsory military training in colleges and universities, the abolition of compulsory training at DePauw is necessary "to bring an agency of the church into harmony with the official position of the church." 2. The faculty at DePauw has already voted in favor of elective training. 3. "There is nothing so essential in the course material itself that a candidate for a Bachelor's degree in Arts should be required to take the basic courses in military science." 4. Compulsory military training is not justified for preparedness for "true preparedness is preparedness for peace." 5. Compulsory military training is not really patriotic, for patriotism should be identified with "those activities that lead toward the enrichment of the life of all the people." 6. Under the National Defense Act the decision whether military training shall be compulsory or elective rests with the educational institution itself.

President Oxnam says further that he is not a pacifist "as that term is generally used today. . . . When I allow these courses to be offered, I stand for the principle of free discussion and for the right of the student to hear both sides as he chooses."

—Information Service January 26, 1929, Federal Council of Churches.

THE WEEK IN THE WORLD NEIGHBORHOOD

Let us quote for you from a speech made by Field Marshal Sir Wm Robertson of the British military establishment at the arbitration conference of the League of Nations union in England. None will question his gallantry as a soldier, or his knowledge of military history and military affairs. He stands among the great world authorities on all such matters.

And first of all let us quote a paragraph in which he deals with the question of preparedness:

"We know," he declared, "as a matter of history, that with the exception of those undertaken for strictly defensive purposes, preparations for war are apt to precipitate war, rather than prevent it, as some people still maintain they do.

"Never were preparations so general, complete and systematic as during the sixty years previous to 1914, and never were wars so frequent. France fought Italy; Germany fought in turn Denmark, Austria and France; there were the Russo-Turkish and Russo-Japanese wars; many wars in the Balkans; the Spanish-American war; wars in China, and our own wars in Afghanistan, Egypt and South Africa. No sooner was one war over, or rather begun, than the various general staffs of Europe feverishly fastened upon its so-called 'lessons' and made ready to apply them in the 'next' war."

It sounds almost as if the type of speaker to whom our domestic militarists apply the term "pacifist" were addressing the audience, rather than an officer of distinguished career and highest rank. Here is a soldier who thinks beyond his prejudices; who sees thru the fog of battle smoke. Not that he

---

Great Madness of 1914-1918, had taught me among other things the wisdom of your correspondent's plea "that one should remember that one is human . . . be good-natured with oneself . . . ready to forgive oneself and others for mistakes and shortcomings"—(see UNITY, January 21, 1929, p. 310). Applying this lesson, may I suggest that the veteran might have been right in his case; as many a pal of mine in the past had been found nearly daily in similar predicaments, myself escaping this fate by sheer force of a guiding spirit within (whatever that might be), and which kept me under the most trying circumstances sober and with carfare back to the camp in reserve. It is a soldier's everyday "to be broke, honestly broke;" and for an ex-service man bound to the soldiers' home—why, there is fair chance to give full credit to his tale.

And while the pen is writing, may I bring forth the ancient philosopher and make him join in the wholesome subject of Utopia that seems to occupy in real earnest the minds of Mr. William G. Simpson and his rather severe critic.

Says Mr. Work: *"We are all caught in the social order and the best we can do is to use whatever advantages it hands to us for the purpose of replacing it with a better order. This is creative love, and it removes the curse from the individual."*

Speaking on the same subject and referring to the problems confronting the individual of the small group of aroused visionaries and philosophers, Plato, through the tongue of Socrates, thus rejoins:

"Now he who has become a member of this little band, and has tasted how sweet and blessed his treasure is, and has watched the madness of the many, with the full assurance that there is scarcely a person who takes a single judicious step in his public life, and that there is no ally with whom he may safely march to the succor of the just; nay, that, should he attempt it, he will be like a man that has fallen among wild beasts,—unwilling to join in their iniquities, and unable singly to resist the fury of all, and therefore destined to perish before he can be of any service to his country or his friends and do no good to himself or any one else;—having, I say, weighed all this, such a man keeps quiet and confines himself to his own concerns, like one who takes shelter behind a wall on a stormy day, when the wind is driving before it a hurricane of dust and rain; and when from his retreat he sees the infection of lawlessness spreading over the rest of mankind, he is well content, if he can in any way live his life here untainted in his own person by unrighteousness and unholy deeds, and, when the time for his release arrives, take his departure amid bright hopes with cheerfulness and serenity." THE REPUBLIC OF PLATO: Book VI.) Thus muses the ancient philosopher, with an eye above the miseries and cruelties of his fellowmen.

Of course, we must not accept ancient wisdom to the dot; but it is well for our great fellowship to view the combat of the seeking minds, and from the battle of clashing ideas and ideals of the seekers gain light and gather strength for our own respective efforts. At times it might be uneasy and confusing, but we do agree with Plato *"that all great things are hazardous, and, according to the proverb, beautiful things are indeed hard of attainment."*

New York City DAVID JOBMAN.

Child Labor

Open letter:

The educators of the entire country are a unit in demanding that the children be kept in school until at least 14 years old. Playground commissions everywhere appeal for more public playgrounds in order to train young children, not only physically, but according to standards of group conduct that shall counteract criminal influences. Prison officials say again and again that an enormous proportion of the criminals in confinement are under 22 years of age.

Wm. John Cooper, Superintendent of Public Instruction in California, says that the philanthropist, the better citizen advocate, and the labor leader, have been found working side by side for the elimination of child labor, and consequently for compulsory school attendance. He recommends the better enforcement of existing laws, an increase in the legal age for school leaving, and the development of a class of school children as "a leisure class."

In 1928 while unemployment of all ages appears in all reports, child labor, though diminished in actual figures, has failed to diminish at the same rate as general unemployment. Again the fact appears that adults lose jobs which are taken by children at lower wages. In the absence of a federal law on child labor, there are 48 varieties of state statutes, and uneven enforcement of what laws there happen to be.

What progress has already been made to set children free from the grosser forms of labor in mines, in glass factories, and during night hours, is due principally to the *National Child Labor Committee* which investigates, reports, and appeals, and to the *editors* in all the states who have given free space in generous amounts and repeatedly, to articles and editorials in behalf of the freedom of young children.

ALICE PARK.
SECRETARY.

National Child Labor Days are the last Saturday and Sunday in January annually.

Palo Alto, Cal.

uses the adverb "strictly" when referring to defensive preparations. He knows that all the preparations which were made during this sixty-year period of wars were excused on the ground of defense. But they were actually made on the theory of the inevitability of war, and with the prophecy of a "next war" constantly sounded in the ears of the people. And the consequence was not the preservation of peace by preparedness, but the encouragement of war by preparedness.

His reference to how the general staffs of Europe fastened feverishly upon the so-called "lessons" of the immediate war and made ready to apply them to the "next war" has a most familiar sound. We have heard the same song sung in America by eminent militarists, while the jingo press swelled the chorus.

Now let us quote Field Marshall Robertson on another interesting point. "It must not be inferred," he said, "that I regard the limitation of armaments as being solely, or even mainly, a matter for naval and military experts. About a year ago Marshal Foch was reported, with what truth I do not know, to have stated that another world war, on a vastly larger scale than the last one, would probably occur within the next fifteen or twenty years. Marshal Foch rendered invaluable service to the allies during 1918, but he would not claim, I think, to speak with any authority upon the probability of the so-called 'next' war, for on that subject the opinion of soldiers is of no greater value than that of other people. Modern wars, involving as they do the employment of all the resources that can be made available—military, naval, diplomatic, financial, industrial—are much more political in character, both as to conception and execution, than they used to be. . . . Naval and military considerations undoubtedly have their importance and they should be heard and fully taken into account. But the question ultimately to be decided is essentially one of national policy, and that, of course, can only be laid down by the civil ministers, and on their own responsibility."

"Civil" ministerial control" applies he argues, no less in times of peace than in time of war. Hence, when preparedness exceeds safe limitations and becomes an incitement to war, it is because civil ministerial control allows itself to be overridden by the "next war" militarists. In other words, it is when these believers in force as the supreme arbiter, and in war as inevitable, succeed in so playing upon popular fear as to create a political as well as a professional militarism.

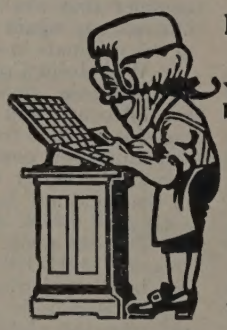
This soldier's speech is so good we must make a further quotation. "A long and bitter experience," asserted the field marshal, "shows that lasting peace will never be insured either by a preponderance of force or by a balance of power, and it certainly cannot be securely established on foundations of jealousy and hatred. Only by the infusion of a more generous, frank and trustful spirit into the conduct of international affairs will the world be saved from drifting into another war. The assertion often heard that war has always existed and always will so long as human nature remains what it is should be rejected. The same statement was probably just as often made centuries ago when tribal warfare was the fashion and later when England and Scotland were inveterate enemies, and it may now be regarded as being out of date to a much wider extent."

In a neighborhood world which has made solemn pledge that no dispute of whatever nature or whatever origin shall henceforth be submitted to other than pacific means of settlement, it is nothing short of treason to mankind to talk about the inevitability of war.

It may be of interest to some of our younger readers and to principals and teachers in high schools to know that the educational committee of the League of Nations association has announced two competitive examinations on the League of Nations, to be held during the current year. In each case the first prize will be a trip to Europe.

A high school examination will be held throughout the country on March 15. A normal school examination will be held at a date to be announced later. All high school and normal school principals have been notified. If you are a student and want to compete go to you principal and ask about it. The textbook for the examinations will be "A Short History of the League of Nations," now being published by the educational committee of the association. Similar high school examinations were held in 1926 and 1928. The normal school examination is added this year. If your school has not been registered for this competition, entry can be made by addressing Dr. Stephen P. Dugan, League of Nations association, 6 East 39th street, New York city.

—*Chicago Evening Post.*



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